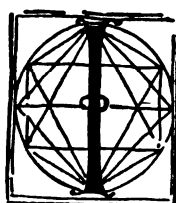


## A NEWLY DISCOVERED VERSION OF THE OLD CHARGES.

BY BRO. F. W. LEVANDER, F.R.A.S.,

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It was not till after the year 1839, when Mr. J. O. Halliwell surprised the Masonic world by reading before the Society of Antiquaries an essay on "The Introduction of Freemasonry into England," giving an account of a manuscript discovered by him in the British Museum, that any interest was taken in what are now known as the Old Charges. Some twenty years afterwards Bros. Hughan and Woodford commenced their researches as to these manuscript Constitutions of the Operative Masons, which have led to such valuable results. Others have followed in their wake, but for a full description of the various versions we must refer to Bro. Hughan's classic work, "The Old Charges of the British Freemasons," the first edition of which was published in 1872, the second in 1895. In the second edition Bro. Hughan was able to describe no less than 66 manuscripts, in addition to nine printed versions. During the last ten years a few more manuscripts have come to light, and now I have the pleasure of announcing the discovery of yet another, which has recently come into my possession, and of which a transcript is given below. The manuscript is contained in a copy of the 1738—the second—edition of the Book of Constitutions. It is written, as will be seen by the accompanying photographs, in what may be best described as "copper-plate" (with the exception of a few words in printing characters) on both sides of six of the nine fly leaves at the commencement of the volume, each page having a catchword. The pages measure 7½ in. by 5½ in. Dr. Warner, the Keeper of the MSS. at the British Museum, who very kindly examined the manuscript for me, gave it as his opinion that it was written in the first half of the eighteenth century, probably about the year 1740. The water-mark, with its inscription *Pro Patria*, is, unfortunately, too common to afford any clue to the date.

A point presents itself, which, though slight, might perhaps be of some use in determining the lineage of some of the copies of the Old Charges. In the present MS. we read (p. 163, line 2) that Geometry is the science that "soundeth to all others." Having noticed the resemblance between this and the Papworth MS., I collated the whole of the latter document and found Geometry similarly described, the long "s" being erroneously printed as "f" in the first edition of the "Old Charges." Some MSS. have various parts of the verb "to found." It would be interesting to ascertain, if one could, when the confusion between the long "s" and "f" first manifested itself in these documents. Those containing the former might claim the older ancestry. I have been very courteously informed by the Chief of the Staff engaged on the Oxford English Dictionary (which has not yet reached the letter "s"), that the use of the verb "to sound," in the sense of "to tend," does not appear to occur before the year 1340.

I append also Bro. Hughan's remarks.

## THE LEVANDER-YORK MS., D42, BRANCH (b),

A.D. 1740 *circa*.

The Might of the Father of Heaven, with the Wisdom of his blessed SON, thro' the Grace of GOD, and Goodness of the HOLY GHOST, that by three Persons in one GOD-HEAD, be with us at our Beginning, and give us Grace so to govern us here in this Life, living, that we may come to his Bliss, that never shall have Ending. Amen.

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*Good Brethren and Fellows!*

Our Purpose is to tell you how and in what Manner this worthy Craft of **Masonry** began, and afterwards how it was founded by worthy Kings and Princes, and by many worshipful Men. And also to them that be here we will declare the Charges that belong to every true Mason to keep; for in good Truth, if you take good Heed, it is well worthy to be kept, for a worthy Craft and a curious Science; for there be Seven liberal Sciences, of the which Seven it is one of them, and the Names of the Seven be these.

The First is **Grammer**; and that teacheth a Man to speak truly, and write truly.

The second is **Rhetorick**, and that teacheth a Man to speak fair in sublime Terms.

The third is **Logick**, and that teacheth a Man to discern between Truth and Falshood.

The Fourth is **Arithmetick**, and that teacheth a Man to reckon and accompt all manner of Numbers.

The fifth is **Geometry**, and that teacheth Meet and Measure, and so all other things, of the which is annexed **Masonry**.

The Sixth is **Musick**, and that teacheth a Man Song and Voice, Tongue and Organ, Harp and Trumpet, &

The seventh is **Astronomy**, and that teacheth a Man to know the Course of the Sun, Moon and Stars. These be the seven liberal Sciences, the which seven be all founded by One (i.e) Geometry; and this may a Man prove, that the Science of the Work is founded by Geometry, for Geometry teacheth Meet and Measure, Pounderation and Weight of all manner of things on Earth; so there is no Man that worketh any Craft, but he worketh by some Meet or Measure; nor no Man that buyeth or selleth but by some Meet or Measure, or by some Weight; and all this is Geometry. And Merchants and all other Craftsmen, and all other of these seven liberal Sciences, and especially the Plowman, and Tillers of all manner of Grain, Seeds, Vines and Flowers, and Planters of other Fruits and Vegetables: For in Grammer, nor Rhetorick, nor Astronomy, nor in any other Science, can no Man find Meet or

Measure without Geometry; wherefore we think this Science most worthy, and soundeth to all others.

How that these worthy Sciences first begun I shall you tell.—Before Noah's Flood there was a Man that was called **Lamech**, as it is written in the Holy Bible, *Gen. Ch. 4.* and this **Lamech** had two Wives, whose Names were **Adah** and **Zillah**; by **Adah** he got two Sons, **Taball** and **Tuball**; and by **Zillah** he begot a Son and a Daughter, and these four Children founded the Beginning of all Crafts in the World; the eldest Son **Taball** founded Geometry, and he had Flocks of Sheep, Land in the Fields, and first wrought fine Work of Stone; and he (as it is noted in the above Chapter) and his Brother **Tuball**, founded the Craft of **Musick**, Song & Tongue, Harp and Organ; and the third Brother, **Tuball Cain**, founded the Craft call'd the **Smith's Craft**, of Gold, Silver, Copper, Iron and Steel; and the Daughter founded the Craft of **Weaving**: And these Children knew well that God would take Vengeance of the World for Sins, either by Fire or Water; wherefore they did write these Sciences that they had found, on two Pillars of Stone, that they might be found after Noah's Flood, and one Pillar was of Marble, for it would not burn; and the other Pillar was of Stone call'd **Laternels**, and that would not drown.—Our Intent is to tell you truly, how these Pillars was found, in which these Sciences were written.

The great Harmonise, was **Chub**, his Son, the which **Chub** was Noah's Son; **Harmonise** was afterwards call'd **Harmise**, the Father of wise Men, he found one of the Pillars of Stone, and he found the Science written therein; and he taught it to other Men, and at the making of the Tower of **Babell**, that place was of **Masonry** made much of; and the King of **Babylon**, that **Height**, **Nimrod**, was a **Mason** himself, and loved well the Craft, as it is said by Masters of History. And when the City of **Nineveh**, and other Cities of the East should be made, **Nimrod** sent 60 other **Masons** at the Rogation of the King of **Nineveh** his Cousin; and when he sent them forth, he gave them Charge that they should love truly together, and that they should serve their Lord for their Pay, so that their Master might have Worship, and all that belongs to him: And other Charges he gave them; and this was the first Time that any **Mason** had any Charge of the Craft.

Moreover, when **Abraham** and **Sarah** went into **Egypt**, there he taught the 7 Sciences to the **Egyptians**, and he had a worthy Schollar, that **Height** **Euclid**, and he learned right well, and was a Master of the 7 Sciences Liberal: And in his Days it befel, that **Lords** and **States** of the Realm had so many Sons that they had begotten, some by their Wives, and some by the Ladies of the Realm (for that Land is a hott Land, and plenteous of Generation) and they had not a competent Living for their Children, and therefore they had much Care; and then the King of the Land made a great Counsell and Parliament, how they might find honest Employment for their Children, as Gentlemen; and they could find no manner of good way; and then they did cry throughout all the Realm, that if there were any Man that could inform them, that he should come to them, and he should be well rewarded for his Travel; after this Cry was made, then came this worthy Clark **Euclid**, and he said to the King and to all the great Lords, "if you will take me to your Children to govern and to teach them

one of the 7 Sciences, wherewith they may live honestly as Gentlemen should; under a Condition that you will grant me a Commisſion to have Power over them, and to rule them after the Manner that the Science ought to be ruled; and that the King and all his Councel granted him anon, and ſealed the Commiſſion. And then this worthy Doctor took to him theſe Lords Sons, and taught them the Science of Geometry in Practice, to work in Stone, and all manner of worthy Work that belongeth to building Churches, Temples Castles and Towers, and all other manner of Buildings, & he gave them a Charge on this manner. The

First was, that they ſhould be true to their King, and to the Lords that they ſerve, and that they ſhould live well together, and to be true each one to the other, and that they ſhould call each one his Fellow or his Brother, and not his Servant or Knave, nor any foul Name, and that they ſhould truly deſerve their Pay of their Lord or Maſter that they ſerve, and that they ſhould ordain the Chiefeſt of them to be Maſter of the Work, and neither for Love, nor great Lineage, nor Riches, nor great Favour, to ſett another that hath little Cunning for to be Maſter of the Lord's Work whereby the Lord ſhall be evil ſerved, and they aſhamed, and alſo that they ſhould obey the Governors of the Work Maſter in the time they work with him: and other more Charges that is too long to tell. And to all theſe Charges he made them to ſwear a great Oath, that Men uſed in that Time; and alſo ordain'd for them reaſonable Pay or Wages, that they might live honeſtly; and alſo that they ſhould come and aſſemble together every Year once, and converſe together how they might beſt ſerve their Lord, for his Proſitt and to their own Worſhip: and to correct themſelves; him that had treſpaſed againſt the Craft. And thus was the Craft grounded there; and that worthy Maſter Euclid gave it the name of Geometry, and now it is called Maſonry throughout all this Land. Since after,

When the Children of Iſrael was come into the Land of Beheſt, that is now called Jeruſalem, King David begun the Temple, that is call'd Templum Domino, which is call'd the Temple of Jeruſalem, and the ſaid king David loved well Maſons, and cheriſhed them, and gave them good Pay; and he gave them the Charges, and the manner as he learned in Egypt, giving to Euclid and other Charges more, that you ſhall hear afterwards.

And after the Deceaſe of K. David, Solomon that was K. David's Son, perform'd the finiſhing the Temple that his Father had begun; and he ſent for Maſons into divers Countries, and of divers Lands, and gather'd them together; for he had 80000 Workers of Stone, and were all call'd Maſons, and he choſed out 3000 that were ordain'd to be Maſters and Governors of his Works.

And furthermore, there was a King of another Region, that Men call'd Hiram, and he loved well King Solomon, and he gave him Timber and cunning Men to his Work; and he had a Son, that Height Aynon, and he was a Maſter of Geometry, and was his chieff Maſter of all Engraving and Carving, and other manner of Maſonry that belong'd to the Temple, and this is wittneſſed in Kings, Ch. 30.—This Solomon confirm'd both Charges and Manners, that his Father had given the Maſons.—And thus was the Work of Maſonry confirm'd in the Country of

**Jerusalem :** And in many other Kingdoms curious Craftsmen walk'd about full wide ; some because of learning more Craft and Cunning, and some to teach them that had but little Cunning.

And so it befel that there was one curious Man, that Height Nimus Graneus, that had been at the Making of Solomon's Temple, and he came into France, and there he taught the Science of Masonry to the Men of France ; and there was one a Regulator of France, that Height Charles Merton, and he was a Man that loved well the Craft, & drew to Nimus Graneus, and he learned of him the Craft, and took upon him the Charge and Manner, and afterwards (by the Grace of God) was elected King France ; and when he was in his Estate, he took Masons, and did help to make Masons that were none, and he ordain'd both the Charge and Manner, and good Pay as he learned of other Masons, and confirmed them a Charter from year to year, to hold their Afsembly where they would, and cherifhed them much : And thus came the Craft into France.

England in all this Time stood void for any Charge of Masonry, until St. Alban's Time ; the K. of England that was a Pagan, about that is call'd St. Albans ; And St. Alban a worthy Knight and Steward of the King's Household, and the Government of his Realm, and of the Town Walls, and he loved the Masons well, & cherished them right much, and he made their Pay right good standing as the Realm did, for he gave  $2\frac{5}{6}$  <sup>s. d.</sup>  $\text{p}$  Week, and 3<sup>d</sup> for their Nuntions ; for before that Time throughout all this Land, a Mason took but 1<sup>d</sup>  $\text{p}$  Day, until St. Albon amended it ; and he gave them a Charge of the King and his Councel, for to hold a general Councel, and gave it the Name of Afsembly, and there he was himself to make Masons.

Right soon after the Death of St. Albon, there came divers Warrs into England out of divers Nations, so y<sup>t</sup> the good Rule Masonry was destroy'd, until the Time of K. Athelstone, that was a worthy K. of England, and brought this Land into Rest and Peace, and built many great Works, and Abbies and Towers, and other manner of divers Buildings, and loved well Masons ; and he had a Son, that Height Edwin, and he loved well Masons, more than his Father did, and was a great Practioner in Geometry, and drew to Mafons, & loved much to talk & commune, and to learn of them the Craft ; and afterwards, for Love he bear to Masons and the Craft, he was made a Mason, and he got of the King his Fa<sup>r</sup> a Charter and Commifion to hold every Year an Afsembly wherefoever they would in the Realm of England, and to corect within themselves Defaults, and the Trespafses y<sup>t</sup> were done within the Craft ; and he held himself an Afsembly at York, and then he made Masons and gave them Charges and taught them the Manner, and commanded that Rule to be kept ever after ; and took them a Charter and Commifion to keep, and made Ordinances that it should be renew'd from King to King ; and when the Afsembly was gather'd togeth<sup>r</sup> he made Cry, that all Old Masons and Young, that had any Writing or Understanding of the Manner or Charges, that were before in the Land, or any other, should shew them forth, and when it proved there was found in French, and some in

Greek, and some in English and other Languages, and the Intent of them was all one; he made a Book thereof, how the Craft was founded; and he himself bid and commanded, that it should be read or told when that any **Masons** should be made, for to give his Charges; and from y<sup>t</sup> Day to this Time, the Manner of **Masons** have been kept in Form as well as Men might govern it.

Furthermore at divers Assemblies hath been put and ordain'd certain Charges, by the best of Masters and Fellows “tunce unus, Ex Senioribus tenet Librum ut ille vel illi ponant vel penat manus super Librum et tunce Deberont Legi”—Every Man that is a **Mason** take right good heed to these Charges, and if any Man find himself guilty of these Charges against God, that he amend; and principally ye that are to be charged take good heed that ye may keep these Charges right well; for it is a great Peril for any Man to forswear himself upon a Book.

#### The first Charge is;

Thou or he, be a true Man to God, and the holy Church, and that ye use neither Error or Herefy to your Understanding, Discretion or Wisdom, or wile Men's teaching. And also ye shall be true Leigemen to the King of England, without Treason or any other Falsehood; and that you know no Treason or Treachery, but that you amend it privily if you may, or else tell the King and his Counsel.

And also you shall be true one to another, that is, to every **Mason** of the Craft of **Masonry**, that to be **Masons** allow'd; you shall do to them as you would they should do unto you. And also that ye keep truly all the Counsel of the Lodge, and of the Chamber, and all other Counsel that ought to be kept, by the Way of **Masonry**; And you shall be true to the Lord or Master you serve, and truly see his Proffit or Advantage.

And also ye shall call **Masons** Bretheren or Fellow, and no foul Name.

And also that no Man be thievish or a Thief, as far forth as he may witt or know.

And also you shall not take, in Villany, your Fellow's Wife, nor ungodly desire his Daughter or Servant, nor put him to disworship.

And also you shall pay truly for your Meat & Drink where you go to Board or Work; and do no Villany whereby the Craft may be slander'd.

These be the Charges in general that belong to every true **Mason** to be kept, both by Masters and Fellows.

First. That no Master take upon him any Lord's Work, or Men's Work, but that he knoweth himself able and sufficient of Cunning to perform the Same; so that y<sup>e</sup> Craft have no Slander, nor no Disworship, but that the Lord may be well and truly Serv'd.

And also that no Master take no Work, but that he take it reasonably, so that the Lord may be truly serv'd with his own Good: And the Master live honestly, and pay his Fellows their Pay as the Manner is.

And also that no Master or Fellow shall supplant others of their Work; that is to say, that he hath taken a Work, or else stand Master of the Lord's Work, and you not put him out, unless he be unable of Cunning to perform or end the Same Work.

And also that no Master or Fellow take an Apprentice within the Term of 7 years; and the Apprentice be able of Birth, free-born, and of Limbs whole as a Man ought to be; and that no Master or Fellow take no Allowance, to make any Mason, without the Assent or Consent of his Fellows, 6 or 7 at the least, and he that shall be made a Mason be able in all Manner of Degrees; That is to say, Free-born, and of good Kindred come, and true, and no Bondman.

And also that no Mason take any Apprentice, unless he have sufficient occupation for to occupy, One, two or three at the least.

And also that no Master or Fellow put no Lord's Work to taxen that went to Journey.

And also that every Master shall give pay to his Fellows but as he may deserve, so that he may not decay by false Workmen.

And also that none shall slander another behind his Back, to loose his good Name or else his worldly Riches.

And also no Fellow within the Lodge, or without, misanswer another ungodlyly or Ribaldry.

And also that every Mason shall reverence his Elder, and put him to worship.

And also that no Mason shall be a common Player at Hazard, or at Dice, nor any other unlawful Game, whereby the Craft may be slander'd.

And also that no Fellow go into Taverns, a Night as is a Lodge of Fellows, without a Fellow with him, that he may bear Wittness that he was in honest Place & Company.

And also that every Master and Fellow shall come to the Assembly, if it be within 50 Miles about him, if he have any Warning; and if he have trespassed against the Craft, he shall stand to the Award of Masters and Fellows, and to make them accord if he may; and if they may not accord, then go to common Law.

And also that no Master or Fellow make no Mould, or Rule, nor Square to no Layer, nor set no Layer within the Lodge, nor without, to hew no moulded Stone.

And also that every Mason cherish strange Fellows, w<sup>h</sup> they come over the Country, and set them on Work, if they will work as the Manner is; if they have no moulded Stone in his place, they refresh him with Money to the next Lodge.

And also every Mason shall truly serve his Lord for his Pay, and every Master make an End of his Work by Task or by Journey, if he hath his Pay or Covenant, and all that he ought to have.

These Charges, which we have now rehear'd unto you, and to all other that belongeth to Masonry, you shall truly keep; So help you *GOD*, & holy Doom, and by this *BOOK* unto your Power. *Amen.*

NB. The Stones of Solomon's Temple built at Jerusalem, were of white Marble, every one 25 Cubits long, 8 Cubits thick, and some 12 Cubits broad.

From York Lodge.—Copy'd from the Original engros'd on Abortive in the Year 1560.

### THE "LEVANDER-YORK MS."

The copy of the "Old Charges," owned by Bro. F. W. Levander, is of an interesting character, not so much because of the text, but in consequence of the statement at the end that the transcript was made

"From York Lodge.—Copy'd from the Original engros'd on Abortive in the year 1560."

There is no MS. in the custody of the well known "York Lodge," No. 236, that is of that date, neither is there one that belongs to the Branch (b), with which the "Levander-York" should be classed. This Branch includes the "Dowland," as chief, with the "Clerke," "Hugban," "Papworth," "Phillipps," and "Haddon" MSS., and belongs to the large "Grand Lodge Family," which now numbers some thirty Scrolls.

The only two of the "York" MSS. that are dated are the "York No. 4" of A.D. 1693, and the "York No. 2" of A.D. 1704; but in the Inventory of A.D. 1779, of the "Grand Lodge of *all* England," at York, another was included, viz.,

"No. 3. A Parchment Roll of Charges on Masonry 1630,"

which has not been traced since, and has never been in the possession of the "York Lodge," by whom the remaining five are carefully preserved. So that, accepting the statement as correct, there must have been another manuscript in existence in the *Mecca* of British Freemasonry during the first half of the eighteenth century. At that time, however, the present "York Lodge" was not established, and from the date of its formation until the year 1870 it was the "Union"; so it must have been the extinct Grand Lodge, if any, that owned the document. Its date apparently, from the style of the caligraphy, is about the year 1740, and the text very closely resembles the "Papworth," of the second decade of the same century. Its resemblance is such as to suggest that they were transcribed from scrolls made from a similar original, though not direct from the actual prototype. I give a portion of the "Papworth MS." from my "Old Charges of British Freemasons," 1872, so as to exhibit their similarity, but there are differences that incline me to believe that they contain departures from the original version, such as *Aynon* and *Benaim*,<sup>1</sup> and "*Association*" and "*Assembly*" respectively, unless due to the vagaries of scribes. I shall be glad of Dr. Begemann's valuable opinion on this point and the manuscript generally.

<sup>1</sup> "Hiram's Son."



*The Might of the Father & Heaven with the  
Wisdom of his blessed SON thro' the Grace of GOD, and  
Goodness of the HOLY GHOST, that by three Persons in one  
GOD-HEAD, be with us at our Beginning, and give us Grace  
so to govern us here in this Life, living, that we may come to  
his Blis, that never shall have Ending. Amen.*

*Good Brethren and Fellowes*

*Our Purpos is to tell you how and in what Manner  
this worthy Craft of Masonry began, and afterwards how  
it was founded by worthy Kings and Princes, and by many  
worshippful Men. And also to them that be here we will  
declare the Charges that belong to every true Mason to  
keep, for in good Truth if you take good Heed, it is well wor-  
thy to be kept, for a worthy Craft and a curious Science,  
for there be Seven liberal Sciences, of the which Seven  
it is one of them, and the Names of the Seven be these.*

*The first is GRAMMER, and that teacheth a Man  
to speak truly, and write truly.*

*The second is RHETORICK, and that teacheth a Man  
to speak, but in Sublime Terms.*

*The third is LOGICK, and that teacheth a Man to  
discern between Truth and Falshood.*

*The fourth is ARITHMETICK, and that teacheth a Man  
to reckon and accompt all manner of Numbers.*

*The fifth is GEOMETRY, and that teacheth Men  
to measure, and so all other things, of the which is annexed  
Masonry.*

*The first Charge is;*

Thou or he, be a true Man to God, and the holy Church,  
and that ye use neither Error, or Heresy to your Under-  
standing, Discretion or Wisdom, or wise Men's teaching.  
And also ye shall be true Liegemen to the King of England,  
without Treason or any other Falshood, and that you  
know no Treason or Treachery, but that you amend it,  
privily if you may, or else tell the King & his Counsel.

And also you shall be true one to another, that is, to every  
Mason of the Craft of MASONRY, that to be Masons  
allow'd; you shall do to them as you would they should do  
unto you. And also that ye keep truly all the Counsel of  
the Lodge, and of the Chamber, and all other Counsel  
that ought to be kept, by the Way of MASONRY;  
And you shall be true to the Lord or Master you serve,  
and truly see his Profit or Advantage.

And also ye shall call MASTERS Brethren, or Fellows,  
and no foul Name.

And also that no Man be chievish or a Thief, as far forth  
as he may witt or know.

And also you shall not take, in Villany, your Fellow's  
Wife, nor ungodly desire his Daughter or Servant, nor put  
him to disworship.

And also you shall pay truly for your Meat & Drind  
where you go to Board or Work; and do no Villany where-  
by the Craft may be slander'd.

*These be the Charges in general  
that belong to every true Mason to be kept, both by Mas-  
ters and Fellows.*

*First.*

1.

These Charges, which we have now rehearse  
unto you, and to all other that belongeth to Masonry,  
you shall truly <sup>keep</sup> so help you GOD, & holy  
Doom, and by this BOOK unto your Power. Amen.

NB. The Stones of Solomons Temple built at Jeru-  
salem, were of white Marble, every one 25 Cubits  
long, 8 Cubits thick, and some 12 Cubits broad.

From York Lodge. . . (copyd from the Original engrvd on  
Albuke in the Year 1560 . . . )



I should like the document to be named the "Levander-York MS.," and to be classed as D 42 Branch (b) of A.D. 1740 *circa*. It should be noted that the usual line,

. "Rehearse in general other Charges for Masters and Fellows,"

is omitted from the "Levander-York MS.," and the "Papworth MS." now lacks the last three clauses, and the customary obligation in conclusion.

W. J. HUGHAN.

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THE "PAPWORTH MS."

(*About A.D. 1714.*)

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IN GOD IS ALL OUR TRUST

The might of the Father of Heaven with the wisdom of his blessed Son through the grace of God & goodness of the Holy Ghost y<sup>t</sup> be three persons in one Godhead be with us at our beginning & giue grace so to gouern us here in this life living, that we may come to his Bliss that never shall haue ending. Amen.

Good Brethren & Fellows Our purpose is to tell you how & in what manner this worthy Craft of Masonry was begun & afterwards how it was founded by by worthy Kings & Princes & many other worshipfull men & also to them that that be here we will declare the Charges that belong to every true Mason to keep for in good truth if y<sup>t</sup> you take good heed it is well worthy to be kept well for a worthy Craft & curious Science. For there are Seven liberal Sciences of the which Seven it is one of them, & the names of the Seven be these. The first Grammar, and that teacheth a man to Speak truly & write truly, and the second is Rhetorick, & that teacheth a man to speak fair & in sublime terms, & y<sup>e</sup> third is Logick & that teacheth a man to discerne truth from falshood, and the fourth is Arithmetick and that teacheth a man to reckon & account all manner of Numbers, And the fifth is Geometry and that teacheth met & measure of either & so all other things, of the w<sup>ch</sup> Science is annexed Masoury, And the Sixth Science is called Musick and y<sup>t</sup> teacheth a man Song and voice of tongue & Organ Harp & Trumpet And the Seventh Science is called Astronomy and that teacheth a man to know the course of the Sun of the Moon & of the Starrs. These be the Seven liberal Sciences, the which seven be all founded by one that is Geometry and this may a man prove that the Science of the work is founded by Geometry for Geometry teacheth met & measure ponderation & weight of all manner of things on earth; for their is no man that worketh any Craft but he worketh by some met or measure nor no man that bieth & selleth, but he byeth & selleth by some met or measure or byeth by some weight, and all this is Geometry, and these Merchants and all Crafts & all other of these Seven Sciences & especially the Plowmen & Tillers of all manner of Grain & seeds, vine flowers, & setters of other fruit. For in Grammar nor Rhetorick nor Astronomy nor in any other of all the Seven liberal Scien<sup>ces</sup> can no man finde met or measure without Geometry wherefore we think that this Science of Geometry is most worthy & foundeth to all others.

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